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risers slowly above the platform, is tossed slightly back upon the broad shoulders, and the man whose voice thrills the heart of nations stands before the multitude.

The exulting welcome echoes far and wide; the mount itself seems to reverberate with cheers. Hats are swung, handkerchiefs are waved, eyes brim with the glow of enthusiasm. It is not merely an outward hailing, it is the love bursting from the lips of a nation.

Björnson responds to the welcome with a few hearty words, and then there is profound silence.

Raising his voice a little the old poet begins:

"Many a cause seems little to one, great to another. No cause becomes great until it is a part of your religion. The peace cause is a great cause, but it is without the fellowship of the church. 'Why?' we ask. Because the church is only with the cause, as far as the word goes, like a man who would swim toward a goal but remains floating where he is.

"Perhaps it is because war has the power, the 'fist argument' in the strife, the means by which to suppress the poor, that the church allies itself with the State, while it should stand by itself. The church shrinks from joining us because men outside of it gave rise to our cause, but the actual reason is to be found in the church's own narrow-mindedness, vegetating as it does on the same apprehension of the message of love that was taught over two thousand years ago: 'Love unto your neighbor only.'

"While our love is like the ocean, the love of the orthodox is like the goose-pond!

"The orthodox are opposed to the women's cause. The women must not speak in the meetings where men speak. Here the justice of the church is the same as of old. Its god has not grown during thousands of years, he is, as he always was, a poor god. But the women must join the peace cause, for if war is the law of the will of men, peace is the women's evangel.

"The church is against the labor cause. Much evil has been said of socialism here in Denmark, and I seize the opportunity to proclaim myself a socialist. Not that I care for the dreams of socialism, but because socialism labors for general freedom of vote, something the orthodox are opposed to. If the church does not open its eyes in time, its religion will be like a bridge over dry land, and the generations will show that their great ideas can be realized without it. If you believe in God, show it by being true to that which is greatest in all times, God's ideals. Be not afraid of beginning because we are the 'small ones'; if the small ones never began the poor would never be free.

"All are weary of war; to abolish it would be the greatest benefit to the world. As yet war is a powerful instrument in the hands of the rulers, and it forms a livelihood for many millions; but let the ministers and the school-teachers join the peace cause and declare your will through your spokesmen, that there may at last come a large wave—a wave of the voices of millions—and whirl its foam into the castles and seethe round the palaces of the rich. Then the victory is ours, for the wave shall sweep away all war and the peace which it bears in its bosom shall spread itself like sunshine round our homes."

It is clear that the human race in the quiet or tranquillity of peace is most easily and freely disposed for its proper work.—*James Russell Lowell.*

A PEACE SERMON FROM SAMOA.

At a Peace Conference held last autumn at Redland Park, Bristol, England, S. J. Whitmee, a missionary, contributed a paper, in which he stated that when he went to Samoa, in 1872, he found the Christians in those islands so fully convinced that war was utterly inconsistent with a profession of faith in Jesus Christ, that no person who took any part in war, either in promoting it as a statesman, or in engaging in it as a soldier, could be a member of a Christian church. From the first acceptance of Christianity in the islands this became the rule.

It was adopted, not in consequence of the teaching of the earliest English missionaries upon the subject, but as a conclusion which forced itself upon the minds of the people themselves as soon as they understood the teaching and spirit of Christ. He believed he was right in saying the people were in advance of some of their missionary teachers on this subject. He accepted peace principles before he went to Samoa. Had he not done so, he believed he should have been converted by the people he went to teach. These Samoans had cast themselves, in the time of danger, upon the care of their God. They exercised real faith in Him, and He had proved the refuge and defence of those who had committed themselves to his care.

In view of the above relation it is probable that when the terrible hurricane of several years ago wrecked or scattered the vessels of war of professedly Christian nations that were gathered in the harbor of Apia, the Samoan islanders saw in that notable visitation a mark of the Divine displeasure which their "teachers" were quite indisposed to receive. Certain it is that the project at that time, broached for a large increase of our navy, was favorably received and adopted, and a number of the completed ships are already in service, while, as a complementary measure, a proposition is now before the country to expend one hundred millions of dollars in strengthening and augmenting our coast defences. Rarely is a voice heard in opposition to these schemes, unless it be that of a party opponent.

We wonder what some of the intelligent Samoan friends of the above mentioned missionary, Whitmee, would think were they to be told that about a year and a half ago, an overture was adopted by the General Assembly of one of the largest of our religious denominations, addressed "To the Highest Ecclesiastical Authorities in Christendom," asking that these bodies join the Assembly in petitioning all the governments of Christian countries to take measures to banish warfare as a means of settling the strife that arises between the nations, and to substitute a more rational and Christian tribunal; that a conference in pursuance of this most praiseworthy purpose was arranged to be held in the City of New York one month ago, and that the attendance thereat in our metropolis of a million and a half of people was just eighteen souls—delegates, visitors and lookers-on. But perchance some one may incline to explain to our unsophisticated South Sea Islanders, who have believed all along that Christianity means peace, that the lack of interest or unity with the object of the conference was only apparent, that the aspirations of the whole body of the people were for peace, and that this was so well understood that no one in particular cared to interest himself in the proceedings. But our Samoans might very pertinently respond to this, that they had heard for some months past that

this Republic and the Chilean Republic had become involved in a dispute which at times had assumed so threatening an aspect that war appeared to be imminent; that our newspaper editors had been reminding their readers, in language not very like the phraseology of the Bible, that we do not mean to be trifled with, are now well able to resent any indignity, and would soon show the Chileans what we could do in the line if they didn't apologize and settle in a hurry; and finally that the churches seemed so indifferent in the matter, as scarcely to give utterance to a single warning, entreaty or protest against the sinfulness of indulging in strife. Let us learn a lesson of faith and primitive practice from the far-off islanders.

JOSIAH W. LEEDS,
in Christian Statesman.

We are indebted to The Peace Society, 47 New Broad Street, London, E.C., for the following interesting article:

PRINCE BISMARCK AND PEACE DIPLOMACY.

During the recent visit of Prince Bismarck to Vienna, he said, in reference to the aims which should chiefly influence the policy of modern Diplomacy and Statesmanship—"What is a statesman's duty? He must see the danger of war approaching and get out of its way. He must know whether a ditch is too broad to be jumped. Yes; I regard it as the highest political aim, that Peace should be maintained. Where shall we get to, if we wage a successful war, and then have two neighbors incessantly dreaming of revenge?"

These are remarkable words from the once powerful German Chancellor, whose term of office was characterized by some of the most awful of modern wars; and these utterances suggest the query whether some remorseful feeling may not have come over his mind in reference to the conflicts which he had so large a share in launching his country into.

For certainly these words spoken by him at Vienna are very wise ones, and they will long serve as an authoritative quotation in support of the extension and expediency of International Arbitration and conciliation. They furnish a decisive rejoinder to those rash yet numerous persons who are apt to retort upon the advocates of peace that their views are not practical, or are not in accordance with the requirements of actual diplomacy. For here is a man, who for years stood at the very head of the world's statesmanship, and the result of his unique experience, in that capacity, is that he now urges it as a paramount duty for every statesman to avert the dangers of war and to make Peace his "highest political aim."

What Peace Society, or what Peace advocate, has ever spoken more emphatically, as such, than the great ex-Chancellor has thus done? These words contribute a weighty dictum for acceptance throughout the world. The Viennese Editor of the *Neue Freie Presse*, after listening to Bismarck's words, remarked that he left the Prince "with the impression of having looked history in the face." Yes, truly, and history, in the person of Bismarck, has now given this memorable verdict on the side of the peace-makers.

For, translated into practical meaning and definite action, the ex-Chancellor's words justify, and indeed involve, the increased direction of statesmanship to the

great object of preparing such embodiments of international law, and such facilities for the extension of international arbitration, as may be really needful for the special object of "getting out of the way of war," and obviating such conquests as compel neighboring States to be "incessantly dreaming of revenge." One is almost tempted to wonder whether Prince Bismarck was alluding to some as yet secret or unexpressed idea of his own, for removing those feelings of revenge on the part of a neighbor nation of Germany, which undoubtedly continue to be cherished, as a painful result of past hostilities. He would lay Europe under deep obligation if he could associate with the weight and influence of his own name any feasible scheme for the solution of this grave and continuing peril to international peace.

His curious expression, that a statesman "must know whether a ditch is too broad to be jumped," while referring, of course, to particular cases of diplomacy, may also have an application to the insatiable demands of modern armaments. Thus Italy, for example, although she has been squandering millions of money, and more lavishly in proportion to her revenue than almost any other nation, now finds that "the ditch is too broad to be jumped." For the gulf of costly rivalry keeps widening and the abyss of extravagance, opening before the demands of ever inventive scientific warfare, becomes deeper and deeper, so that she still has the great problem of how to meet these demands in front of her as a permanently unattainable object. "The ditch is too wide to be jumped." And other nations are also finding it too wide and too deep.

ADDRESS TO THE PEACE-MAKERS AT BERNE.

BY HODGSON PRATT.

FRIENDS—You are again about to meet in Conference and Congress on behalf of man's highest interest. This is no rhetorical phrase. The true ideal of man is that fraternity should be the guiding principle of all that he is and does in all the relations of life. Only in the principle and in the work of fraternity is there absolute security for man's progress and well-being.

The passion of hate and its outcome—conflict and murder, is a negation of brotherhood. It is the manifestation of the power of evil in the world: it is the enthronement of brute force in the seat of justice.

Well, you, the peace-makers, members of Parliament and delegates of Societies, have come together to affirm that justice shall rule in the world, to inquire what are the most direct and practical means of giving to man his birthright. You have met to consider how the rule of law may be built up, and the rule of violence abolished for ever.

You know well, however, that it is easier to enunciate such doctrines than to bring about their application. You are hampered in your great work by the prejudices and passions of centuries; by an inheritance of many false ideas. The majority of men do not believe that others are as well inclined as they to seek for good, and to abandon evil. Frenchmen cannot believe that Englishmen are as capable of loving justice and mercy as they are, and Englishmen think the same of Frenchmen. One of the first things, therefore, that peace-makers have to do is to abolish the falsehood that "foreigners" are less